Binary Oppositions as a Method of Conceptualization: A Case of Codex Cumanicus

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Abstract

The article studies the classification of binary oppositional pairs found in the medieval Codex Cumanicus written monument from a linguistic point of view. The Codex Cumanicus is a Latin manuscript of religious texts and dictionaries written in Kypchak, a Turkic language. The medieval written monument provides a lot of information about that time. In addition, we notice that the monument is closely related to the language and culture of Turkic people today. Through a comprehensive linguistic analysis, the study examines how human perception of binary oppositional pairs in the Codex Cumanicus reveals contrasting world-views. The article also investigates the role of binary oppositional pairs in constructing the linguistic picture of the world, exploring their cognitive implications. Furthermore, the study conducts a classification analysis of these pairs within the written monument and explores their continued usage and cognitive relevance in the modern Kazakh language.

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1. Introduction

The world consists of the struggle and unity of opposites. The appearance of words with opposite meanings is related to a person's worldview. The world surrounding a person consists of objects, phenomena, properties, and relationships, which are closely connected and interdependent. In the process of learning about the world, a person forms concepts with opposite meanings, observing the mutual differences and similarities of various phenomena. Contradiction is a great force that moves the world. The root of any movement is that it moves and becomes active only when there is opposition to something. Grigorieva (2015) says that opposite concepts are used to evaluate and explain objective reality and its properties in everyday areas of human life.

The study of pairs expressing the concept of opposition is one of the research channels that have taken priority in the last stages of developing the science of linguistics. Language is the product of human thought, action, and many years of experience. Binary oppositional pairs reflected in the vocabulary result from human thinking, cognition, and knowledge of the world. Today, many linguists are comprehensively considering binary oppositions based on literary works and political and public discourse. Currently, researching the language of historical written monuments, determining the orientation of the main phonetic and grammatical laws characteristic of all Turkic languages, their status in the past periods, and the development of a common lexical system is a timely problem. The fact that the lexical structure and stylistic features of the language of the written heritage of the Middle Ages are reflected in modern Turkic languages not only shows the natural and genealogical continuity but also proves the strength of the common Turkic spirit and linguistic consciousness. It revives the medieval knowledge that serves to show our national-cultural identity and the historical-social character of the nation and opens the way to recognize the spiritual harmony and historical integrity among the Turkish people. In this regard, it is one of the important issues to consider the binary oppositional pairs found in the medieval inscription "Codex Cumanicus". The modern languages of Tatar, Bashkir, Kazakh, Novybari-Balkar, Kumyk, Nogai, Karakalpak, etc. are based on the medieval Kipchak language. Therefore, it is a natural phenomenon that many concepts and words, according to the knowledge of the modern Turkic people, are found in the written monument of the medieval Codex Cumanicus. Codex Cumanicus is a work that provides a great opportunity to study the general social life, culture, ethnography, and linguistic history of people belonging to the Kipchak group among people of Turkic descent. In terms of linguistic features, it shows the natural state of modern Turkic languages, including the Kazakh language, in the Middle Ages. The value of the work of Codex Cumanicus has increased over time, and it is becoming a historical and cultural masterpiece of the Turkic peoples in general. Kuryshzhanov and Ibatov (1981) considered the history and language of the Kipchak language, the history of the study of the medieval Codex Cumanicus written monument, and grammatical issues. After studying the Codex Cumanikus manuscript, Garkavets (2015) concluded that this written monument is rich in linguistic values and created a dictionary of Kipchaks.

By performing a lexical-semantic analysis of the language of the written monument, we can find many types of professional words, entry words, term words, dialect words and neologisms, obsolete words, phraseological units, antonyms, synonyms, homonyms, as well as examples of oral literature. Among them, we found various types of binary oppositional pairs in written monuments. These pairs are based on different criteria such as:

- Space (sky-earth, earth-blue, moon-sun, right-left, far-near, above-below)
- Time (winter-summer, day-night, morning-evening, yesterday-today, now-past, late-early)
- Quality, color, taste, density of the substance (black-white, good-bad, light-dark, new-old, beautiful-ugly, sour-tasty, sweet-bitter, hard-soft)
- Size and quantity categories (long-short, even-odd)
- Evaluation expressions (good or bad)
- Natural phenomena (dry-wet, fresh-rotten,)
- Age and social category (old and young, big and small)
- Genealogical (woman-man, girl-son)
- Social meanings (city-village, judge-servant, wealth-declaration, rich-marriage)

- General mode of the image of the world (death-resurrection, heaven-hell)
- Actions (eat-hungry, protected-blamed, locked-unlocked)

It is known that the language of any nation conveys its own characteristics, knowledge, culture and history, customs, and general spiritual, and cultural values of that nation. As the idea of cultuling (culture + language) implies that culture can be found in language. Researchers should find cultural memes in a language that are transmitted from one generation to another generation. These memes can be found in proverbs, sayings, literature, etc. (Pishghadam et al., 2020a, 2020b). In the written monuments of the Codex Cumanicus, linguistic and cultural indicators that determine the national character in the linguistic image of the world are often encountered. The main goal of the article is to identify the binary oppositional pairs found in the written monuments of "Codex Cumanicus", classify them, group them in terms of meaning, reveal their cognitive character, and determine their compatibility with the modern Kazakh language (Tajibova, 2021).

2. Theoretical Framework

The world consists of the struggle and unity of opposites. The appearance of words with opposite meanings is related to the human knowledge of the world. The world surrounding a person consists of things, phenomena, properties, and relationships. In this way, the surrounding world is closely related to each other, interdependent, and formed due to living in the same period. In the process of getting to know the world and life, a person compares them with each other and notices their mutual similarities and differences. In connection with this, concepts with opposite meanings appeared in the human mind. Binary opposition is a universal tool for understanding the world. There, two opposite concepts are considered at the same time. That is, in the description of any image of the universe, binary opposites are reflected. Because this concept is universal. One of the pair of binary oppositions clarifies and admits the existence of some property, while the other negates it, like life-death, far-near, light-dark, white-black, earth-sky, right-left, good-bad, near-far, past-future, etc. It means that it does not exist. Binary opposition is considered to be an integral feature of discursive thinking, contrasting various forms of intuition.

The concept of binary opposition has its roots in Plato's dialectic and Aristotle's formal logic. In the works of the philosopher Plato, we find important data about the logical nature of opposites. The Eastern thinker Al-Farabi (2007), agreed with the views of Western scholars before him about the contrast, in his "Treatise on Social Ethics", and believed that ethics is a science that allows us to distinguish between good and bad. The famous linguist Trubetzkoy (1969) was the first to introduce this term to the science of linguistics. In his work "Basic Phonology", he considered the binary opposition in the phonological system: sound-silent, strict-sound, and voiced-unvoiced. In modern times, the binary opposition in not only philosophy but literature, sociology, cultural studies, psychology, etc., aroused interest. It should be noted that in modern studies, the term opposition is the opposite; contradiction, inconsistency, antinomian, binary, antonym, etc., is used along with similar concepts.

Since the 80s, linguists have begun to pay close attention to the problem of pair classification based on binary opposition, which is called the "double code of culture" (Tektigul, 2023). Opposite relations in the linguistic system manifest the semantic paradigm in the language. Binary oppositional pair is not only a linguistic category, it is a concept that is connected with such fields of science as philosophy, logic, and psychology. In this regard, today, scientists have begun to pay special attention to the fact that semantic paired opposition is the core of linguistic and cognitive research, the renewal of the basis of the socio-cultural model of a certain society. Binary opposition is a universal tool for understanding the world, which was actively used, especially in the 20th century. The concept of opposition, which has a long history of research, has several works by many domestic and foreign researchers (Bressam, 2020; Grigorieva, 2015; Khutova, 2008; Lévi-Strauss, 1974; Pokoyakova, 2016; Ponomareva, 2008; Shardanova, 2006; Sultaniyazova & Zhuma-bekova, 2015; Tolstaya, 2004; Vasilyeva & Volnich, 2022; Zhanpeisova, 2007).

In recent years, many scientists have been studying the problem of binary opposition. In the study, Pokoyakova (2016) considers the ethnocultural and gender aspects of the

representation of the male/female binary opposition in the linguistic consciousness of speakers of the Khakassian, Russian, and English languages. Shardanova (2006) studied "beautiful/ ugly" in languages of different systems (English, Russian, and Kabardino-Circassian languages) as an aesthetic binary opposition. Generalova (2019) examines linguistic units that form a binary oppositional pair from a semasiological and onomasiological point of view. Grigorieva (2015) divides (visually perceived) into binary oppositions arising from visual perception (size, space, presence of signs, colors) and experientially perceived (tactile, temperature, weight, taste). The conclusion of these works is that the binary opposition is accepted as a model of world cognition. In general, binary oppositions are lexical units that define good and bad, and opposite sides of human behavior and qualities in social relations.

The historical significance and linguistic value of the medieval Codex Cumanicus writing monument are becoming the object of research by many scientists. The written monument Codex Cumanicus is a very valuable material for the study of the history of the Kazakh language and modern Kipchak languages. Kuryshzhanov and Ibatov (1981) created a frequency dictionary of the written monument Codex Cumanicus using the statistical method and comprehensively studied the medieval Kypchak language. Garkavets (2015) translated the written monument Codex Cumanicus and published the Kipchak dictionary. Argunshah and Gunar (2015) translated the written monument Codex Cumanicus into Turkish and created a Kypchak-Turkish dictionary based on the language of the monument. Anarbayev (2013) examined the ethnopolitical history and political-social structure of the Kuman-Kipchaks. Kulzhanova and Myras (2022) focused on the problem of the phono-morpho-semantic continuity of the ancient Kypchak language and the Kazakh language. In general, the binary opposition in the language of the written monument Codex Cumanicus is one of the issues that needs to be studied.

In recent years, many foreign and domestic scientists have been considering the binary opposition pair problem. Trubetskoi (2000), was one of the scientists who first proposed the theory of binary opposition. To date, many studies have been conducted on the problem of

binary opposition. Ponomareva (2008) examined the conceptual opposition of life and death to the discourse on the materials of poetry by Thomas and Bryusova. Khutova (2008) defended her candidate's thesis on the topic "Binary opposition of love/hate in different system languages: linguistic and cultural aspect of the materials of Russian, English and Kabardino-Circassian languages". Khutova (2008) analyzed the binary concepts of love and hate (hatred) in English and Russian song discourses. Khairutdinova (2014) considered binary opposition as a way of conceptualizing the artistic picture of the world of Kima in the works of "Onliria", "Twin", and "The Village of the Centaurs". Aimukhambet et al. (2017), in their research paper, considered the binary opposition of heaven/earth in the material of small genres of folklore. Bressam (2020) considered binary opposition as a means of conceptualizing the American dream, for example, the literature of the USA in the 20th and 21st centuries.

Research on the binary opposition pair problem is being published in various scientific publications. In the article, Shutina (2009) considered common and different ideas about men and women reflected in Russian and French proverbs. Dunas (2010) considered two binary oppositions to the binary opposition pairs of soul and body, taken within different disciplines: philosophical anthropology and media studies. In the first case, it is a binary opposition, "soul-body" and in the second "underground-mainstream". Sysoev (2010) discussed binary oppositions in language and speech. In his study, Gudkova (2011) analyzed the current situation in the field of lexicographic description of antonyms of the English language and the possibility of applying the principle of binary oppositions when compiling dictionaries of antonyms. Rakhimova (2015) dealt with the problem of the interaction of binary oppositions "Gutes" (good) and "Böses" (evil) in the works of modern German authors and their translations into Russian. The lexemes "Gutes" (добро) and "Böses" (зло) in German and Russian languages were interpreted, and their semantic similarities and differences were analyzed. Tkachenko (2014) analyzed the phenomenon of binary opposition in regional toponymy, the particularity of toponymic antonymy, the way of its expression in the lexical system of the language, and the means

of education at the lexical and grammatical level. Grigorieva (2015) considered metaphorical binary oppositions "light-heavy" as a marker in the process of assessing reality. Timchenko (2015) considered the linguistic embodiment of the binary oppositions "east-west" and "south-north" in the material of dialectal sources of residents of the Krasnoyarsk Territory. Hegarty (2014) considered binary opposition as the principle of organization of the picture of the world and its reflection in language. Pokoyakova (2016) considered the binary opposition of the appearance, character, and social characteristics of men and women represented in Khakassian phraseological units and paremies. The phenomenon of gender is represented as a fundamental binary opposition and one of the most important parameters of a person's social identity. Grigorieva (2015) investigated the axiological features of the opposition "light-heavy" in Russian.

Maslova and Usova (2014) considered the binary opposition in modern mass consciousness. Kaidar (2009) considered oppositions related to human nature, life to life, and kinship in the Kazakh language. In domestic science, the problem of binary opposition pairs has been studied recently as a research object. Zhanpeisova (2007) examined black-white contrastive lexical items. Suyerkul (2011) analyzed the lexemes of day and night, moon and sun, and earth and blue (sky), which form a pair of opposites in Khorezmi's memorial text "Muhabbatname". Sultaniyazova and Zhumabekova (2015) examined the linguistic function of opposite-meaning language units in the Kazakh language based on theoretical and methodological aspects.

Zhusipov (2004) Focused on the problem of connectors of opposition in the modern Kazakh language. Biray et al. (2022) conducted a component analysis of the lexical meanings of male and female binary oppositions in the Kazakh language and analyzed the concept of equality between men and women. Biray et al. characterized the representation of gender opposition in proverbs through metaphors. Nurtaeva and Eker (2021) proved in their studies that the law of opposites, i.e., necessary linguistic oppositions within the topic, originates from the works of ancient philosophers, and the problem of opposites originates from ancient philosophy and logic.

3. Methodology

3.1. Material

The material for this study was the medieval Codex Cumanicus, a manuscript written in a Turkic language known as Kypchak. The Codex Cumanicus dates back to 1303 and contains historical and religious content. The manuscript consists of approximately 6500 words, which provides a rich linguistic resource for analysis. The main method of this study was to examine the conceptualization process through the lens of binary oppositions in the Codex Cumanicus. We focused on how binary oppositional pairs constructed different cognitive frameworks and worldviews in the medieval context. We also compared and contrasted these pairs with their modern counterparts in the Kazakh language and culture. By conducting a thorough linguistic analysis, we aimed to reveal the role of binary oppositions in shaping the linguistic representtation of the world in the Codex Cumanicus and their implications for contemporary Kazakh society.

3.2. Procedure

The Codex Cumanicus is a medieval manuscript that offers a glimpse into the linguistic and cultural landscape of the Turkic-speaking people in the 13th and 14th centuries. Written in Kypchak, a Turkic language, and Latin, the manuscript contains religious texts and dictionaries that reflect the interactions between Christianity and Islam in the region. The Codex Cumanicus is a valuable source of historical and linguistic information, as it preserves the oldest written records of the Kypchak language.

One of the methods that we employed in this study was to analyze the conceptualization process through the lens of binary oppositions in the Codex Cumanicus. Binary oppositions are pairs of words, phrases, or concepts that contrast with each other, highlighting opposing meanings or viewpoints. We identified and extracted instances of binary oppositions in the manuscript and examined how they were used to construct different cognitive frameworks and worldviews in the medieval context. We also explored the cognitive implications of these pairs, and how they shape the way the authors and readers perceive and understand the world.

Another method that we used in this study was to compare and contrast the binary oppositional pairs in the Codex Cumanicus with their modern counterparts in the Kazakh language and culture. Kazakh is a descendant of Kypchak and thus shares some linguistic and cultural features with the language of the manuscript. We investigated how these binary oppositional pairs have evolved over time if they are still present in modern language usage, and whether they continue to carry similar or adapted cognitive implications. We also discussed how these pairs reflect the continuity and change of linguistic and cultural thought in the Turkic-speaking world.

4. Results

It was mentioned above that the concept of the binary opposition describing the existence of the Kazakh nation in the medieval Codex Cumanicus written monument as a pair complements the meaning of one. To fully reveal the meaning of the two concepts, we have made a pair classification of each of them. In the Codex Cumanicus written monument, pairs representing a binary oppositional concept are often found. Studying the medieval monument, we can see its closeness with the modern Kazakh language. Although some words have undergone phonetic changes, we notice their semantic continuity.

In the inscription monument Codex Cumanicus. yarïɣ (light)–qaraŋɣu (dark), a binary opposition occurs. Light is the concept of the dignity of every moment of human life in the traditional worldview of Turkic peoples. It is a natural phenomenon that the philosophical thoughts of each people in the world are formed together with their life and influence the behavior, attitude, and lifestyle of that people. In the explanatory dictionary of the Kazakh language, it is stated that the word light means brighter than dark (Zhanuzakov, 2008). In the old Turkish dictionary, the word for light is jaruq 1) svet, siyanie, blesk, luch (Nasilova & Kormushina, 2016). The word light in the Kazakh worldview, which begins a person's relationship with the universe from the time he is in the womb, also means the concept of the world. This knowledge has become the main religion (mentality) of the people. The confusion of the word light with the concepts of world and life is caused by the special appreciation of every day of the whole life. If

man and the world are in a unified relationship, the root of the knowledge that understands these two worlds is the concept of the light world. The word light is often found in the modern Kazakh language. The Kazakh people have a rich and diverse vocabulary for "light" (jaruq), which shows their cultural and spiritual values. Some of their expressions are: "Ay suttey jaruq" (the moon is milky), "jaruqu qarangu boldu" (the light was dark), "jarugun toktı" (shed light), "jaruq ay" (bright moon), "jaruq aspan" (bright sky), "jaruq dunyege kelu" (light birth), "jaruq julduz" (bright star), "jaryq kundey" (bright as day), "jaruq saule" (light beam), "koretun jarugu bar" (has a visible light), and "Kesh jaruq!" (Good evening!) (Iskakov & Uali, 2011). The word light is reflected in Kazakh lore through phraseological phrases. These phrases express various meanings and emotions related to life, mind, and world. For example: "jaryq dunye" (bright world) means "life, world, living world"; "yaruq konulune yara saldu" (the light hurt his heart) means "He broke his clean and pure mind, made a wound, made a stain"; "yaruq kordu" (was born) means "was born" and "yaruq saule kormedu" (did not see light) means "He did not enjoy the good in the world" (Kenesbaev, 2007). The word light in the written monument Codex Cumanicus *yarïɣ- yarïχ-yarïq* comes in three different phonetic variants. In the written monument Codex Cumanicus the word light is found in the following phrases and sentences: "yaruq etarmen" (illumination, lighting), "kunnun yaruχu qarardu" (the light of the sun faded), and "yaruχ yaruχtan" (light from light) (Garkavets, 2015). It is a natural phenomenon that the word light, whose roots originate from ancient Turkic words, appears in the medieval Codex Cumanicus written monument and in the modern Kazakh language without undergoing semantic changes. In the modern Kazakh language, the word light is found in various cognitive forms.

The word dark (qaraŋɣu*)* is the opposite of the word light found in the Codex Cumanicus writing monument. There is no dispute that the first, early root of the word is "black". In the Old Turkish dictionary, qaraŋɣu means 1. Dark devoid of light, 2. Darkness, darkness, gloom, 3. Dark, sinister, and suspicious (Nasilova & Kormushina, 2016). The word dark is an adjective. It means black darkness at night without light, where nothing can be seen

(Iskakov & Uali, 2011). For instance, "In the dark night, the mountain rises and falls asleep. The field is covered in silence, and the night is falling" (Abay, 2005). The word "dark" can also be used interchangeably in the vicinity of unknown, unknown, and doubtful. "Wherever you go, I will not be anywhere; young life is shining with gold and silver. The next day will come; you can't prepare or predict it in the dark" (Abay, 2005). The Kazakh literary language has many expressions and sentences that use the word "dark" (qarangu). These expressions convey various meanings and emotions related to night, death, sadness, and fear. For example: "ay qarangu" (the moon is dark) means "the moon is hidden or dim", "jetu qarangu tunde" (in the seven dark nights) means "in a very long and difficult time", "kozge turtse korgisiz qaraŋgu" (if it touches the eye, it is dark) means "if something bad happens, everything seems hopeless", "kordey qarangu" (pitch black) means "very dark and scary", "qaranguda qaldu" (remained in the dark) means "remained ignorant or unaware", "qarangu dunye" (dark world) means "a world full of evil and suffering", "qarangu yer" (dark place) means "a place where there is no light or happiness", "qarangu korge qulattu" (fell into a dark grave) means "died or lost everything", "qarangu tarttu" (it was dark) means "it was night or a bad time", "qaraŋɣu tustu" (dark color) means "a color that is gloomy or depressing", "taŋ qarangusu" (morning darkness) means "the darkness before dawn or a new beginning", "tun qarangusu" (dark night) means "the night or a period of hardship", "shurt qarangu" (the light is dark) means "the light is weak or fading", "umurt qarangu" (the concept of dusk) means "the time when the sun sets or the end of something". (Iskakov & Uali, 2011). The word "dark" (qarangu) has various meanings and uses in the Kazakh language and culture. In the modern Kazakh language, there are several phraseological phrases that use the word "dark". For example: "qarangu adam" (dark man or uneducated person), "qaranguda qarsaqtun uzunen janulmadu" (did not go astray in the darkness or explorer, follower), "qarangunu qarmaladu" (seized the darkness or acted without direction, or rules), "qarangu tundu qaq jardu" (the dark night was broken or walking through the night). In the medieval Codex Cumanicus, a linguistic and cultural document of the Kipchak people, the word dark appears as qaraŋɣï or qaraŋɣu in different phonetic variants.

For example, in an inscription monument, the word dark is used in the sentence: "eger toz-topraq quyašdan yüz miŋ qurla yarïq bolsa edi hanuz Teŋriniŋ yarïχlïqïna köre qaraŋɣï-dïr" (if there were a hundred thousand times the light of the sun, it would be still dark compared to God's light) (Garkavets, 2015).

In the Codex Cumanicus monument, the word sun (kun) is considered a binary pair opposite to the word moon (ay). The sun and the moon are cosmogonic double concepts. In the Old Turkic dictionary, we have the explanation: kün: 1) sun 2) sunshine (Nasilova & Kormushina, 2016). The sun and the moon are concepts based on various mythical legends created in the imagination of the human race since ancient times. The moon has always been regarded as the harbinger of darkness, and the sun as a sign of light and life. The word sun in the modern Kazakh language is 1) a star that gives light and heat to the world; 2) it is found in the meaning of the time of day between dawn and sunset (Zhanuzakov, 2008).

In connection with the word sun, there are phrases like *kun toɣučï* (sunset, sunrise), *kun batïšï* (sunset), and *kun altundan älči keliyir* (the messenger came from the golden day) (Garkavets, 2015). In general, Turkic countries had different knowledge about the celestial world. Garkavets (2015) strongly believed in prohibitions and superstitions while forming his own cosmological opinions, paying special attention to them. In Old Turkic, the word "day" has multiple meanings. One of them is *kun*, which means both sun and day (the same as in Kazakh) (Nasilova & Kormushina, 2016).

The word sun is the time between sunrise and sunset or during the day. In the modern Kazakh language, the word "day" can be used several times, for days of the week, geographical names, etc. The word "day" (kun) has various meanings and uses in the Kazakh language and culture. Some of the phrases that use the word "day" are: "kun bitti" (the day is over or death has come, life is over), "kun bolmadu" (there was no sun or there was no peace), "kun kordi" (lived or survived), "kun – tun tun qattu" (hard day and night or he traveled for a long time without stopping), "kun tobeden audu" (the sun went down or the evening returned), "kun keshe" (yesterday or just recently). (Kenesbaev, 2007). Depending on the day, in the Kazakh literary language, there are concepts such as "the day of

death has passed", "the day of the moon is safe", "the day of the new moon has passed", "let the white sun shine in front of you", etc. In addition, "do not break ablution by looking at the sun", "don't argue with the sun at sunset", "do not sleep at sunset", and "after sunset, take the cattle out of the barn". There are prohibitions against sleeping in the sun.

In the Codex Cumanicus reference, we find the phrases ayda bizgä saɣïnmax (the moon will miss us too), and ay altundan elči keliyir (a messenger comes from the golden moon), and looking at this, we can see the Turkish concepts related to the moon. The taboos and super-stitions related to the moon are used by the Kazakh people to this day. Don't shake your hands while looking at the moon, don't break your ablution while looking at the moon, don't show your body to the moon, and don't stare at the moon. Besides, if you see the new moon, our people say blessings to the new moon and good luck to the old moon.

The "Dictionary of the Kazakh Literary Language" by Iskakov and Uali (2011) gives the following definition of the word moon: a. 1) Moon is a noun. A celestial body that emits light at night, 2) a natural companion of the astrological earth, a planet that emits light at night, the closest planet to the earth in space", b. 1) a season that includes twelve parts of a year, a period of thirty-thirty-one days (Iskakov & Uali, 2011). The word moon is also found in the old Turkic dictionary. In the dictionary, "aj" words mean moon (Nasilova & Kormushina, 2016). The word moon has not undergone any semantic changes and has been preserved in the vocabulary of the modern Kazakh language. Related to the word moon in Kazakh are "ay betinen kirip run betinen shuqtu" (the moon came in and the sun came out), "ayga qarap shabundu" (looking at the moon), "ayga qoly jetkenddey" (as if reaching for the moon), "ayga umtuldu" (aimed at the moon), "aydan anuq" (clear from the moon), "ay dese auzy bar, run dese kosi bar" (the moon has a mouth, the sun has eyes), "aydy aspanga shugardu" (raised the moon to the sky), "aydun amanunda" (in the life of the moon), "ay janasu" (the month is new), "ay juzi" (the face of the moon), "ay juzdi" (the moon floated), "ay mandaylu"– (moon face), "ay qushaq" (embrace the moon), "ayun onunan tusun" (May the moon be on your right side), "ay qabaq" (the moon is closed), "ay

tutuldu"– (the moon was eclipsed) (Iskakov & Uali, 2011) There are many concepts and ethno-phraseology associated with the name of the month: "Ay dese auzu run dese rozi bar"– (It has a mouth when it says moon, and eyes when it says sun), "ayum da sen, kunim de sen" (The moon is also you, the day is also you) (Bayekeyeva et al., 2022).

It proves that moon-rooted anthroponymic names such as Aisulu, Aibala, Aikerim, Aigul, Aikunim, and Aizharyk are widespread in the spiritual worldview of the ethnic group. The Kazakh people also have proverbs expressing the concept of binary opposition related to the sun and the moon. For example, someone needs sunlight, someone needs moonlight; the moon and the sun both fit in the sky; two governors cannot fit in one country on earth; the moon and the sun are the same as the world; the hero is the same, the man is the same, the sun is the same, the moon is the same; there is a spot on the moon; moonlight to the world; the moon is better than the sun, the day is better than the sun, etc. Proverbs mean oppositional opposites related to the sun and moon (Rakymzhan et al., 2022).

The world consists of the struggle and unity of opposites. The unity and struggle of opposites are the main core of development. They reveal the internal sources of the development pheno-menon and determine the reasons for the destruction of the old and the emergence of the new.

5. Discussion

Codex Cumanicus is a binary opposition in the written monument yarïɣ (light)–qaraŋɣu (dark), ay (moon)–kun (sun), in which comprehensive conceptual analyses of the names were made. Cognitive consideration of opposing concepts is a current issue. The image of the world is based on the nation's worldview, culture, mental characteristics, national psychology, personal psyche, etc., and perceives the connection differently. From this point of view, we ensured that the term "concept" plays an important role in defining the whole image of the world through binary language pairs in the cognitive aspect. This monument is found in the language yarïɣ (light), covering the positive aspects of the component that people associate with life, and qaraŋɣu (dark), covering the components with a negative meaning. Also, ay (moon)–*kun* (sun):

by making a comprehensive conceptual analysis of the names of celestial bodies, we considered the conceptual fields of the names of heavenly bodies, connecting them with the folk understanding from linguistic usage, word combinations, and regular phrases. We have focused on the concepts of the moon as a symbol of darkness and the sun as a sign of light and life. We have noticed that the moon has always been regarded as the harbinger of darkness and the sun as a sign of light and life. We observed that the heavenly bodies have become a measure of time and an image of time. In popular knowledge, the sun represents wealth and abundance, life and strength, and is a sign of movement, development, growth, and life, as well as an image of time. As we have seen, a person recognizes the world around him and gives names to things and phenomena. Thus, the word becomes an object where the cultural and moral values of the language owner meet. As a result, any language reflects the mentality of a certain nation; the language contains the knowledge of Ayak, formed on the basis of thousands of years of accumulated experience of that nation. Giving a name to objects and phenomena in the world, represent-tatives of each nation turn them into objects of national thought. In this regard, during the study of the lexical meaning of the word, it is appropriate to look at it as a keeper and supplier of traditional knowledge, cultural norms, and traditions. We analyzed yarïɣ (light)–qaraŋɣu (dark), and ay (moon)–kun (sun), and consi-dered binary pairs as a hierarchy of opposite concepts that form the basis of the world.

In addition, we have ensured that binary pairs with opposite meanings, which give a national tone, are frequently found in linguistic units in works of art, poetry samples, regular phrases, artistic texts, blessings, curses, and words of thanks. We showed that binary pairs have a conceptual meaning that expresses the Kazakh nation's own mentality, psychology, and national values through language. It is important for the science of linguistics to consider the linguistic image of the world on the basis of binary opposition pairs, and to use the classification of binary opposition pairs among linguistic methods. In accordance with the purpose of our research, we discovered the cognitive nature of binary pairs that reveal the linguistic image of the universe, and these pairs were considered for the first time.

We believe that this study will be useful for future scholars who want to study the cognitive meaning features of binary pairs. The result of this research focused on the Kazakh language opened up new opportunities in studying Turkic languages. Future research could provide a basis for expanding our work by delving deeper into the study of pairs of binary oppositions in other Turkic languages. Furthermore, the analysis of the binary oppositional pairs in the Codex Cumanicus opens up avenues for intriguing future research. While the present study focused on pairs like yarïɣ (light)–qaraŋɣu (dark) and ay (moon)–kun (sun), there is potential to conduct more comprehensive conceptual investigations into their names. The cognitive exploration of opposing concepts remains a pressing concern, particularly in understanding how a society's worldview, culture, mental characteristics, national psychology, and personal psyche influence the interpretation of such connections. The term "concept" emerges as pivotal in shaping the broader image of the world through binary language pairs from a cognitive perspective.

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